

Transcultural Deterritorialization of Gay Dance Party and Songkran Festival in Thailand

Narupon Duangwises¹

Abstract

In this article I explained the commercialized creation of G Circuit Songkran Party, which is known as the biggest gay dance party in Asia. This study used data from the internet and online media as visual ethnography. Information on the G Circuit Songkran party in 2023 and the history of the party since 2007 are analyzed. The issue of cross-cultural mobility between regions in the era of capitalist globalization and new media has resulted in the dismantling of cultural boundaries and the creation of new cultural identities will be discussed by the concept of deterritorialization. This is to shed light on the conjunction and synchronism of the locality and the globality, which is often described as a dynamic symbiosis of multiple cultures. As finding, I argue that the G Circuit Songkran party needs to deliberate the transformation of economic power that results from the deterritorialized process which causes the exploitation of businessmen and the privileges of masculine gay tourists.

Keywords: G Circuit Party, Songkran Festival, Gay Men, Deterritorialization, Cross-cultural mobility

¹ Head of Research Department, Sirindhorn Anthropology Centre,
Email: narupon.d@sac.or.th

1. Introduction

Interview essay written by the [siam2nite](#) website on May 31, 2018, Tom (Tom Tan), Singaporean gay said that he met Oui (Sumet Srimuang), Thai Gay, in 1999. That year Tom, 22 years old, traveled to Thailand for the first time. It was during this time that he took a sabbatical from studying at New York University. Afterwards, Tom arranged to eat lunch with Oui before returning to study in New York. Oui run his own business and traveled to live with him in New York for a month. Finally, Oui decided to stay in New York with Tom as a lover. They both live in New York and frequent the Roxy and Limelight bars, making Tom familiar with the gay night life. This experience made Tom and Oui realize that gay men like dance music and having fun with friends. Their desire was to provide a quality gay party. Eventually, they founded Gcircuit Co.,Ltd. in 2007 and aim to create fun and entertaining gay parties. His friends once said there was nothing to stop gay men from partying.

They focus on designing parties that have a different theme each year. Especially the fashion designs of the sexy male models are unique and creative in the theme of each year party, including a magnificent show with modern light and sound. This makes G Circuit's party stand out and attract the attention of many gay men. When Bangkok G Circuit's party is held during the Songkran festival in April every year. The party was created with water activities and concerts by famous foreign DJs. Exciting gay parties combined with traditional Thai events. G Circuit therefore makes playing with water during the Songkran festival a party of water splashing on the concert stage. The term "G Circuit Songkran" has become synonymous with gay people for a fun time where gay men in Asia and the West plan a week-long trip to Thailand to party in luxurious hotels, swimming pools, and beautiful beach.

This fun and joyous activity has transformed the meaning of Thai Songkran into a gay dance festival for international gay men who seek satisfaction through sexy dancing, nudity, drinking and sexual pleasure.

The Tourism Authority of Thailand's sponsorship of G Circuit's event in 2023 shows that the Thai state has made Songkran a commodity that caters to foreign gay tourists. (Marketingoops, 2023) The intersection of Thai traditional culture and the excitement of gay party challenges authentic cultural concept. I tried to understand how the Songkran tradition, rooted in beliefs about changing times and respecting the elderly in the family, became part of the fun of splashing water and drinking. I am convinced that the Songkran tradition, rooted in beliefs about changing times and respecting the elderly in the family, became part of the fun splashing water and drinking party. In this cultural territory, the modern gay business has clearly emerged, creating impressive entertainment with lavish shows and fierce dance performance. I see that G Circuit Songkran party may reveal the cross-cultural aspect along with the creation of male attraction that results in the changing meaning and value of Songkran moving away from the original cultural boundaries.

Studying the G Circuit Songkran party will provide knowledge about cross-culturalism under the mechanisms of capitalism and transnational tourism. In terms of Queer Studies, I think that understanding gay culture under global capitalism requires seeing local characteristics being exploited for economic gain and the reproduction of dominant gay masculinities. The G Circuit Songkran party is therefore a good example of questioning the power regimes that drive and nurture gay economic power.

2. Objectives

2.1 To analyze how the G Circuit party deterritorializes the traditional Thai festival of Songkran.

2.2 To explore how the G Circuit party reimagines Songkran traditions within a globalized context.

2.3 To investigate the role of the G Circuit party in the cultural transformation of Songkran.

3. Methodological Framework

3.1 Research Approach

The study used ethnographic methods in online media known as visual ethnography. It is the study of information from texts, photos, images, and videos published on the internet. The period I study is August-September 2023, 17 years since the first G Circuit Songkran party was held in 2007. I focus on the events of 2023, organized around the theme “the Big Bang”. The 2023 G Circuit party has become an event that is expected to become a gay tourism destination. G Circuit Company Limited has a budget of 300 million baht to organize Songkran 2023 and expects that approximately 8,000 gay men from around the world will travel to the event. The party venues were the Bangkok Convention Center on the 22nd floor, Centara Grand @ CentralWorld and the Royal Orchid Sheraton Hotel, which were luxurious venues suitable for hosting rich foreign gays who could afford expensive tickets. I will use the party’s information which is published on the website and online media. I also looked back at the G Circuit’s organizing history from 2007-2023 to see how the party has changed in terms of popularity and agenda to attract more gay men to participate the event.

3.2 Key Informants

This article uses information from interviews of the owner of G Circuit and a group of gay men who had experienced Songkran parties in Thailand found in internet. The information in this study did not come from my direct interviews, but from viewing interviews that the media wrote on their websites. So I chose a website that had an interview with the organizer and owner of G Circuit Songkran party including Siam2nite and happeningbkk. Messages regarding the opinions of gay men who attended the G Circuit Songkran party will be under anonym.

3.3 The data source, data collection, and data analysis.

I mainly use the information on the website included: thegaypassport, vitayas.wordpress, posttoday, klook, bangkokpost, apcom, and gothaibefore. I compare gay people's thoughts and attitudes towards parties. Understanding how the Tourism Authority of Thailand recognize LGBTQ tourists. In addition, I also looked at gcircuit facebook and YouTube video clips channel, gcircuit Songkran, to understand the style of parties, stage shows, gay expressions of feelings and emotions, the performances of sexy male models and singers, organized party lighting, color, and sound, stage design, and costumes. I'm interested in how they think about and choose the theme for each year's party, where G Circuit designs images and symbols that appeal to the gay community. How does the meaning of each party relate to the stage design, clothing, music, and location?

Data and information from online media and the internet will be analyzed to understand interviews, messages posted on the website, YouTube videos, and photos on the gcircuit website. This information reflects the thoughts, attitudes, and feelings of the G Circuit party organizers and the gay tourists traveling to Songkran Festival. Internet interviews of foreign gay men who attended the G Circuit party selected only their opinions about activities

and their feelings expressed in the party. The selected information, however, is only a sample of the practices and thoughts of gay tourists. I realize that information from online media is only a reflection and record story of G Circuit's Songkran party. This study thus points out an interesting phenomenon related to transcultural studies, which other researchers may use as a guideline for future studies in other dimensions.

4. Conceptual Reinvestigation and Gay Circuits Studies

The study of party circuits as multi-day carnivals and magical displays of music, lights, and lasers is often used to describe parties in Western society both North America and Europe. The largest gay circuit festival is held in Barcelona, Spain. Findings from these studies suggest that gay circuit parties are events that create opportunities for sexual expression and freedom. The exciting parties have been criticized by gay conservatives as wasteful and encourage inappropriate behavior, including drugs use, drunkenness and having unsafe sex. (Carrington, 2006) Sexual health studies highlight the party circuit's finding that gay men use drugs including ecstasy (75%), ketamine (58%), crystal methamphetamine (36%), gamma hydroxybutyrate or gamma butyrolactone (25%), and Viagra. (Mansergh et al., 2001) The study also highlighted the prevalence of unprotected sex among gay men at parties. This has caused health professionals to try to campaign to make gay men aware of prevention of sexually transmitted diseases. (Curtius & Ybarra, 1997)

From the mid-1990s, gay circuit parties spread throughout the United States and major European cities, countering gay campaigns for protected sex. The situation has raised concerns among medical professionals, who believe gay dance parties will increase the number of people infected with

HIV and sexually transmitted diseases. (Colfax et al., 2001; Ghaziani & Cook, 2005; Leyva-Moral et al., 2018; Mattison et al., 2001; Patel et al., 2006) Social behavioral and psychological studies suggest that gay dance parties are a result of social acceptance of gay people being openly expressive. Parties also give gay men a sense of self-esteem and a sense of belonging in the gay community. (Lewis & Ross, 1995) Dance parties are a favorite gay activity and a great way for gay men to meet new friends. But the party also used Ecstasy, which has been described as mood-modulators. Western academics think gay circuits and dance party pose a new threat to tackling HIV and promoting gay health. (Weidel et al., 2008) Evidently, gay parties have been described as both a liberating space for gay community building and at the same time a detrimental activity for gay men.

The studies I described above focused on gay sex and drug use at circuit parties, which reinforces gay sex as dangerous, even as it explores ways to prevent and control the spread of HIV. What has been overlooked is understanding the changing socio-cultural context and implicit meaning of party experiences. Moreover, studies that focus on Western gay identity disregard differences in the realm of race, class, culture, economic status and ages. In the medical approach, gay dance parties are entertainment that encourages gay men to have unprotected sex. This reinforces the sexually promiscuous image of gay men. It is questionable whether efforts to provide safe sex for gay men at circuit parties will also involve prohibiting gay drugs from being used. Because dance parties are enjoyable and exciting for gay men, perceptions of safe sex are not important in the circuit party. Curtius and Ybarra (1997) found that gay men go to circuit parties to release stress from everyday life and to find unlimited freedom in sexual pleasure.

Gaissad (2013) argues that gay circuit parties may be part of a network of gay nightlife. When a circuit party is over, groups of gay men may gather in bars, pubs, nightclubs, sex club, sauna, or other private venues to drink, dance, take psychotropic drugs and have exciting sex. At all-night gay dance parties where psychotropic drugs are used, sexual intimacy with masculine anatomy is a gay attraction. Additionally, hallucinogens can help gay men feel confident. Gay parties are social spaces that create self-consumed group identity and an unexpected socio-sexual adventures. Dressing up for a party in each city will be a different experience depending on the theme of each event. Gaissad said that gay partygoers travel to major cities in Europe where circuit events are held, creating dynamic social networks and self-transformation.

Interestingly, circuit parties are a popular activity among wealthy young gay men. They can buy expensive tickets and travel to parties in beautiful hotels, resorts, and beaches in United State, Australia, and Caribbean countries. Before the dance party season, a group of gay men prepare by exercising and taking muscle-enhancing pills to stay in masculine shape. Thus, in Western gay consumer culture, circuit parties are seen as celebrations of financial success, reinforcing the privilege of wealthy gay men, and vitalizing youthful muscular body. Gay men with healthy bodies, having a masculine and handsome face will be admired at circuit parties. Benedicto (2014) points out that gay dance parties are scenes of modernity and material prosperity that are indicative of the inequality present in the working-class gay community in Manila, Philippines. A circuit party where gay men from different countries come together is a symbol of global gay citizenship. But this citizenship comes with the reinforcing of high social status and hegemonic masculinity.

Based on Benedicto's thought about the differences between global gay culture and local gay life in Manila, it struck me that gay parties in modern Western-Style cities in developing countries like Bangkok might reflect the dreams of sexual freedom and the privilege of rich gay men. Manila and Bangkok may have a similar experience in the sense that gays are openly expressed in public spaces and are a tourist destination for Western gays who need to relax in beautiful beachside resorts and drink in gay bars where local boys are attentive and provide sexual services. The poverty-stricken lives of gay men in the Philippines run parallel to the rich and comfortable lives of gay men who revolve around nightlife and dancing party. Benedicto explains that Western gay modernity is built on the class structure that exists in Philippine society and found in other cities in developing countries. The Western modernity that has encroached on Filipino gay society is a mechanism of capitalist power embedded in sex and pleasure.

The relationship between global and local gay culture is found in the party circuit. Cultural specificities intersect and consolidate with the global culture of consumption under neoliberalism. Lim (2005) noted that modern capitalist cities will see a new generation of gay men seeking freedom and using pride parades in the Western world as a model for their identity. This phenomenon may ignore the different social conditions that affect sexual expression and gay visibility that differ from those of Western gay men. Lim points to an inter-Asian queer imaginary, in which gay people in Singapore can live in a global capitalist city but confront state control and a conservative culture that still obstruct same-sex love and relationship. The influence of queer globalism, as modeled by white Western gay men, may not illustrate the complexity of local gay multiple identity formation. I agree with Lim that local gays construct their identities on a variety of reference and do not imitate Western gay culture.

Lim points out that the Singapore government is trying to capitalize on the economy by employing gay men in creative industries. The state views gay culture only as a stereotyped supplement to increasing the country's income. I think the Thai state also views gays as a tourist product. It is only an event that creates enthusiasm during the Songkran festival. Apparently, Tourism Authority of Thailand has come to support the G Circuit Songkran event in 2023 to expect that it will be a festive event that attracts gays around the world to come to spend more money and bring income into the country. Similarly, Thai businessmen view Songkran as an innovative event created from consumer lifestyle. Songkran was thus created to be fun that caters to the new generation who seek happiness from nightlong music and dancing. (Kewaleewongsathorn, 2015)

Weems (2008) said gay circuit parties feature electronic house music and exciting mass dancing performance, with DJs controlling the music and beats. This atmosphere creates a social group where gay men show the same posture and behavior, such as taking off their shirts and hugging and kissing each other. An essential part of gay party is a flamboyant drag show on the state, where gay men dress up in extravagant and amazing costume. The extreme and intense masculinity is evident in the gay circuit party. This may be considered as an ecstatic ritual community that worships the arrogant masculinity and same-sex eroticism. Weems' observations show that the male body is valuable that foster gay relationships, but it also has a market value that makes the circuit party a profitable entertainment business. I think the G circuit Songkran, in addition to creating a transnational gay community in Thai society, also moves the meaning of Songkran away from traditional definitions.

5. Songkran in Transcultural Deterritorialization

Songkran in Thai culture is the changing and movement of the sun from one zodiac sign to another. This movement occurs during the month of April, marking New Year's Day because the Sun moves from Pisces (ra si Meen) to Aries (ra si Med). This traditional solar New Year occurs between 13-15 April, with the 13th being Maha Songkran Day, April 14 being Wan Nao, and April 15 being the New Year's Day. In Lanna culture in northern Thailand, April 13 means Sangkhan Long Day, a day of increasing age. According to the old belief "Wan Nao", Khmer language means "stay", is an auspicious day when people must do good deeds, cursing, rebuking, and wrangling are prohibited. Late on the April 14, prepare snacks, food, and Thai dishes to take to the temple to make merit the next day. In the afternoon, sand is transported to build a sand pagoda, which is considered a merit-making ceremony that brings benefits to the monks. Lanna people call April 14 "Wan Phaya Wan".

The meaning of April 15 is the start of a new year. On the 15th day, there is merit-making by offering food to monks and making alms bowls (tan-khan-khao) to dedicate merit to the ancestors who have passed away. There is a process of paying respects to the elders, called "Dam Hua". The April 16, water splashing day, is called Pak Pi Day, meaning pouring water over the heads of the abbots of other nearby temples. The April 17 is Pak day, considered to be the start of a new month. There is water pouring to ask for blessings from elders and young people splashing water.

Originally, Thailand celebrated New Year's Day during Songkran, but changed New Year's Day to a western style in 1940. Songkran tradition is a culture found in many Asian regions, including Laos, Myanmar, Cambodia, India, and the Sipsongbanna region of China. Songkran in modern Thailand

after World War II onwards is a long holiday, a time when people working in Bangkok travel back hometown to visit parents and relatives. In 1989, the government declared April 14 as Family Day because of the large number of people returning to visit family. This time marks the New Year with lots of drinking, eating, and singing. Young people go out to play in the water with friends in front of their homes, temple grounds, parks and along roadsides. A popular activity is to fill a large container of water and load it into a pickup truck and drive it down the road. People in the pickup truck use water guns and bowls of water to splash water at passersby.

Over the past 20 years, the government has seen that water splashing on the road can be dangerous, so water splash zones have been established with regulations and clear scheduled times. For example, Bangkok's Khao San Road area is designated as a water splash zone and prohibits the use of powder. Including those who will attend Songkran on Khao San Road must be fully clothed. Women must not wear revealing clothing. Unquestionably, the Thai government considers the Songkran festival to be a national identity that represents a good and beautiful culture and therefore steps in to strictly regulate and control the water-splashing behavior of youth to prevent Songkran from becoming a sexually provocative activity that destroys the image of the Thai national culture. At the same time, the Thai government saw that the Songkran festival could generate income from tourism and therefore promoted it as an amazing festival that welcomed mass of foreign tourists.

In the mid-2000s, the government elevated the Songkran Festival to an international event and called it "Yen Tau Lha Maha Songkran" (Soaked throughout the land during the Songkran festival) by having culturally important cities organize activities to attract tourists such as Bangkok, Ayutthaya, Chiang Mai, Pattaya, Samut Prakan, Nakhon Phanom, Nong Khai,

Khon Kaen, Hat Yai, Phuket, and Nakhon Si Thammarat. (mgronline, 2005) Making the Songkran Festival a World Event Marketing manifest that the various activities that take place during April 13-15 are bringing new creative culture as an innovative product for foreigners. The cities that host Songkran are all modern economic and industrial cities where foreign tourists can enjoy dancing, alms giving, folk performance, sand building, local food, water splashing, Songkran parade, traditional sports, and international Songkran Goddess Contest. This phenomenon is the modification of Songkran's characteristics to suit modern consumption and global tourists' imagination.

Another aspect of Songkran that is outside of the Thai government's tourism promotion activities is the large-scale water splashing stage by businesses. Beverage and liquor companies will set up a stage where famous singers perform and a large area for many people to drink and dance wildly. Bangkok city center such as Silom Road, Khao San Road, RCA area, and Siam Square. It is a gathering place for teenagers, young people and foreign tourists who come with water guns to splash water among the crowd. The splashing of water by crowds in the narrow streets has changed the cultural value and significance of traditional Songkran. Although Songkran in each region is a blend of various religious beliefs and practices, the focus of Songkran was on Buddhist temples and the elders' blessings. Absolutely, in the modern international tourism and entertainment business context, Songkran event concentrates on splashing water throughout the day. The new generation perceives Songkran as a "water festival". (Pio, 2023)

I don't think that Songkran as water festival is a cultural degeneration, but I see that the transforming local traditions under the transnational polymorphous consumer culture and globalized tourism industry requires new insight of the process and the dynamics of multiple social relationships in cross-cultural perspective. To understand this complicated phenomenon,

let me draw on Gilles Deleuze and Félix Guattari's concept of Deterritorialization as a framework. This concept attempts to point out that social and cultural phenomena are constantly being dismantled and reconstructed. Deleuze and Guattari describe capitalism as a movement of dismantling the boundaries of complex social relations. This destruction of the boundaries of social, economic, political, and cultural practices is a new massive deterritorialization. For example, Western-style New Year countdown events have taken place in developing and poor countries. There will be ways to celebrate the New Year that are both traditional and Western-style celebrations. However, deterritorialization and reterritorialization are not separate. Deterritorialization process is about moving away from old territory and creating new one. The catalyst for the spread and rapid expansion of deterritorialization is the globalized media. (Tomlinson, 1999)

In the age of global communications technology, human social experiences are perpetually being created and destructive. Media brings together the experiences of people from different cultures and destabilizes social and cultural boundaries. Consequently, the integration of foreign and local culture defined as "glocalization" appears in every area. This process of deterritorialization reveals transnational connections that create new experiences for human subjects. Roudometof (2016) explains that the globalization process is different from glocalization. A characteristic of glocalization is the interplay between the local and the international. This relationship is not based on the diffusion of culture from one area to another. It is not cultural domination between societies with unequal political and economic power. Furthermore, glocalization is not a process of turning cultures into homogenization which causes "World Culture". Whereas, understanding glocalization requires seeing a variety of interacting actors in which no one culture is superior.

The process of glocalization can be understood through the metaphor of refraction. (Roudometof, 2016) That is, local areas that collide with foreign cultures will have different acceptance and resistance mechanisms. Localities that accept foreign cultures will allow novelty to coexist with the existing. Localities can take different cultures and manage them in accordance with social practices. Cultural patterns that are reconstructed and re-formulated from the local and the global are traces of both tradition and modernity. Therefore, the foreign culture that enters each locality results in a new and diverse culture. It cannot be assumed that Western culture reaching local areas will produce the same results. Each local culture that encounters global culture has different ways of exploiting it. Cultural characteristics that emerge from the convergence of different glocal cultures cannot be reckoned as authenticity or simulation. Understanding cultures that are created through the synchronous interaction of different property requires recognizing the process of re-arranging cultural boundaries that is inherent in deterritorialization.

Deterritorialized quality of multiple cultures vitalized and intensified by global modernity can be considered through the intersection of conjoining proximity and distance which occurs in growing flow of cultural transnational connections. However, in the cross-cultural circulation there are always power asymmetries and imbalance. Especially in neoliberal economic forces, local cultures are exploited and consumed for commercial purposes, resulting in traditional values being replaced by monetary values. The mechanism of deterritorialization is therefore fraught with business exploitation and cultural commodification. (Larner & Walters, 2014; Marti, 2006) At the same time, this mechanism also promotes escape and freedom from cultural conventions, what Giddens calls an experience of 'distanciation'. (Giddens, 1990) Both cultural exploitation and liberation are the politics of deterritorialization, which removed cultural identities and objects out of their

original space and time. (Appadurai, 1990) This phenomenon is translocalized cultural experiences, which are new forms of relationships and contact that break social boundaries. (Marti, 2006)

I think this process of deterritorialization settles a rethink of distance/proximity and past/present time. Spatial and temporal boundaries of deterritorialized culture outside rational thinking challenges the entrenchment and stable sense of human subject and cultural identity. Mati (2006) says that our everyday cultural experiences are entangled with distant cultures that are domesticated by transnational mediatization. What is intriguing is that the deterritorialization process creates a more complex cultural space. In this complexity, the locality can be manifested as universal character, and the universality can be appeared as local figure. The state of simultaneity projects that local culture is not suppressive and global culture is not dominant, but that both mediate and interact with each other over time. I think that Songkran festival happens with the G Circuit party is a cultural deterritorialized experience. It is a symbiosis where Thai culture is made into a national identity to be exported as a cultural product in the tourism industry. Concurrently, it is also being taken advantage of by middle-class gay men who are trying to commodify the amazing dance parties, making the national culture of Songkran a glamor and excitement for foreign gays.

6. Ascending G Circuit Songkran

Both Tom and Oui were born into families of businessmen. This gives them good understanding and experience in thinking and planning their business. While living in New York, they attended many overseas gay parties where they made friends who were party organizers. When they returned to Thailand, Oui thinks that holding a gay party during Songkran will make gay

people interested. Tom uses his American friend network as a customer in the first party. A dance party in 2007 brought together over a thousand gay men, which surprised Tom and Oui and gave them a clear vision of the business future. The first party in 2007 was held at the Millennium Hilton Bangkok and Narcissus. They saw the target audience was gay foreigners and sold expensive tickets. They think that they want to make G Circuit a famous brand in the international market, so they emphasize the quality of the event. The first 5 years of organizing G Circuit Songkran parties was a period of market testing and business foundation establishment.

The 2008 party was the first time that police took control of the event, ordering organizers to end the party prematurely. People living near the venue report to the police that a G Circuit party was using laser lights to disturb nearby residents. The venue owner then informed the organizers that the party should be finished. The second night of the party was ended, but on the third night, gay men still came to the party as usual. It can be considered that the party in the early year, Thai society thinks of it as a derogatory gay behavior. G circuit dance parties are thus negatively stigmatized in the public's opinions.

In 2009, a party was held on Koh Samui under the theme “Fantasia”. The event was held on November 27-28 to create a grand full moon party on the beach. In addition, there was a “Boy Soup” and “Over the Moon” party by the pool led by famous DJ, Chris Cox and Hector Fonseca, who played dance music throughout the event. They admit that organizing a party on Koh Samui is not a profitable business because of the high costs. The main problems are the difficulty of accommodation and travel, and the lack of sponsors. Most Thai businessmen still consider that gay parties are the activities of a small number of people and therefore are not interested in supporting such events. This old-fashioned attitude made Tom and Oui

feel annoyed and uncomfortable with the sponsor's explanation. After all, they don't take money from sponsors but use their own money to organize the event.

Oui commented that "We think that today's society is more open, right? But things like this are still limited. The two of us spent money on the party before we even got money from ticket sales. And never thought about how many tickets we would have to sell to make a profit like this. We do our best and want to make it the best we can. Profit depends on the year, let's say, but every year people who come must be impressed, must be wowed, must be needed to come again."
(Manta, 2023)

Since 2009, G Circuit's Songkran parties became well-known among foreign gay communities. Foreign media have compared the G circuit's parties to famous festivals such as Madi Gras, Circuit Barcelona and Black and Blue. The 2009 stage show featured male gymnasts showing off their strong bodies. G circuit has a series of events throughout 2009, with the big ones being Songkran in Bangkok and a beach party in Koh Samui called "Samui Fantasia festival". The Thai political conflict in 2010 had an impact on the G Circuit party because the Central World Department Store was burned and destroyed. The team had to suddenly change the venue. However, about 7,000 gay people attended the event.

In 2011, G Circuit's Songkran party is the largest gay dance party in Asia. In addition, the website www.justcircuit.com of the United States also named G Circuit among the top 5 best parties on the international circuit in the world. Paul Martin, stage lighting designer for G Circuit, also received the

award for Best Lighting Design. (Musiket, 2012) G circuit's Songran parties have become popular among Asian gay circles awaiting their arrival in April in Thailand, which has led to the creation of international gay friend groups in Asia. The stage shows, drag queen performance and the male dancers' outfits are designed to look like ancient Roman warriors.

In 2012, the 6th party was organized under the theme Wild, Wow and Wet, which featured fun dancing in the hall and swimming pool. There was a fashion show called Super Stud Show, with sexy male models from Japan joining the walk with Thai male models. The price for a 3-day party ticket is 4,500 Baht, a one-day party is 1,900 Baht, a VIP ticket is 5,400 Baht. 2012 was the first year that G Circuit held a pool party for chubby gay men which known as bear pool party. For a pool party of gay men who are sexy and have good bodies like athletes, it is called boys pool party. The 2013 party scene came with the concept of "dress up", which encouraged gay men to create and design sexy clothes to wear to parties.

In 2014, more people attended pool parties. Including making a video to promote the party. The video features a handsome and sexy model dressed as a car mechanic. The back of the orange color uniform has the name and logo of G Circuit. Six sexy young men stand around a red car and show how to repair and wash it. Then they took off their shirts to show off their masculine bodies. When the man who owned the car saw the models showing off their sexiness, he felt passionate like he was in a dream along with the message "make your fantasy a reality". Afterwards, the young men played with water guns and sponges that spread bubbles and water mist. Each man rubs the sponge on his friend's body creating a homoerotic sensuality. At the end of the video, the young man who owns the car wakes up from his daydream because the image of the man with the water was his imagination. Suddenly, a mechanic approached him. The two men exchanged

glances and smiled. The repairman then handed out a card that said see you SK8, which refers to the 8th Songkran Party of 2014. Then, the owner of the car drives off with the video cutting to the front of the car that reads SK8 Bangkok. The video was directed by Teddy Tzeng, a Taiwanese fashion photographer. The video caught the attention of gay men and fueled the desire for gay men to attend parties in hopes of meeting men as sexy as the models in the video.

The 2015 party invited male go-go dancers from various Asian countries to show off their sexy male bodies at a party called Sex Gods on Stage. The male dancers' fashion and costume designers spent months preparing to make the models look like the legendary Greek gods. The presentation of sexy male dancers is a unique and outstanding sexual product of the G Circuit party. The 10th party took place in 2016, held on April 15-17 at GMM Live House & Zen Hall (8th floor, Central World). There were approximately 28,000 gay people gathered for this event. There was a pool party at the Doubletree by Hilton hotel. In addition, a lavish banquet called "the Glam Gala event" was held at Grand Hyatt Erawan Hotel, which was attended by famous people from Thailand and abroad. Proceeds from the party, \$42,000 USD, will be donated to the Thai Aids Society and the Poz Home Center Foundation. This charity event supports the NGOs working to help gay men living with HIV in Thailand.

In 2017, pool party held at U Sathorn Hotel. The male dancers wear tiger-like costumes that give the impression of being on an African safari. The dancers' headgear is also designed to resemble the traditional costumes of African tribes. Additionally, some of the male models' outfits resembled ostriches, goats, deer, fox, zebra, and buffaloes. In 2018, the party was held on the theme "Empire of the Sun" at GMM Live House and Zen Event Hall. The opening party is called Zodiac, the second day is called Oasis, and the

closing party is called Empire of the Sun. Male models and dancers will be dressed in the style of Japanese samurai warriors.

In 2019, the party was held at GMM Live House and Centerpoint Studio. Royal Orchid Sheraton is used as a swimming pool party. Ticket prices to join the party range from 2,200-10,600 Baht. This year, the Tourism Authority of Thailand came to support the event. The last day of the party, called Aquatica The Wet Closing Party, was held at Centerpoint Studio. It was a party where water was sprinkled in the hall, which happily drenched the attendees. It is estimated that around 5,000 people were at the water-soaked party. Between 2020-2021, G Circuit is not held events due to the COVID-19 outbreak. Although the 2020 G Circuit had already planned the event, it had to be canceled due to concerns that gathering large numbers of people at parties would lead to the spread of the virus. Until 2022, G Circuit returns to hold parties again in Phuket under measures to prevent the spread of COVID-19. The first day of the opening party was called Ahoy, the second day was called Glitter Fever, the third day was called Mercury Rising, and the fourth day was Shocking Pink. Parties in 2022 have a limited number of attendees. Therefore, fewer people came according to the state's epidemic control.

The highlight of G Circuit songkran is the stage performance that is designed in the theme created by the organizer. The party in 2023 has Thai, Chinese, Japanese, Korean, Taiwanese, Hong Kong, and Singaporean male models and gogo dancer presented on stage. Including big body gay models or gay bears from Japan, Korea and Thailand performing at the event. The 2023 party takes place April 13-16 and consists of four parties and four concepts: Neon Metropolis, Superheroes vs Supervillains, Space Opera, and 50 Shades of Gay, held at Centara Grand and two pool parties at the Royal Orchid Sheraton Hotel. Ticket prices for the dance party are 3,200 Baht, VIP

tickets are 4,200 Baht, and pool party tickets are 2,500 Baht. G Circuit Songkran between 2007-2023 is explained in the table below.

Table 1 G Circuit Songkran between 2007-2023

Year	Date	Venue	Theme
2007	April	Millennium Hilton and Narcissus	Songkran
2008	April 12-14	Zen Event gallery	n/a
2009	April 10-12	Zen Event gallery	Spin/Steam/Splash
2010	April 9-11	Fellabella and Zen Event Gallery	Eden/Paradise/Oasis
2011	April 15-17	Fellabella and Zen Event gallery	Fantastic
2012	April 13-15	Zen Event gallery	Wild, Wow and Wet
2013	April 12-14	Zen Event Gallery and Renaissance Hotel	Dress Up
2014	April 11-13	Centara Grand	Supersized
2015	April 10-12	Centara Grand	Sex Gods on Stage
2016	April 15-17	GMM Live House	Let the Game Begin
2017	April 14-16	Centara Grand	Super Songkran
2018	April 13-15	GMM Live House and Zen Event gallery	Zodiac, Oasis, Empire of the Sun
2019	April 12-14	GMM Live House	Heaven on Earth
2020	no event due to COVID-19	-	-
2021	no event due to COVID-19.	-	-
2022	April 8-11	Mövenpick Myth Hotel, Phuket	Beach Edition
2023	April 13-16	Centara Grand and Royal Orchid Sheraton	The Big Bang

The 2023 party has a budget of more than 100 million Baht and has been successful with gays buying up tickets in advance. About 70 percent of the attendees were foreign gay men and only 30 percent were Thai gay. This difference in numbers shows that the G Circuit Songkran party has a foreign clientele. Among foreign gay men, the majority are Asian. Specifically, East Asia includes Singapore, Japan, Taiwan, Hong Kong, China, and Korea. As a Singaporean, Mr. Tan has a close relationship with Asian gay men, while there are very few gay men from South Asia and the Middle East. G Circuit's customers are therefore a group of white young Asian gay men who have good masculine bodies.

Oui said that the party location is very important. The event location must have easy transportation and must have complete facilities. Centara Grand Hotel is often the place for parties because the owner realized that parties bring more people to buy products in the department store. Another important aspect is the ever-evolving production design of spectacular and fantastic stage shows and thrilling music. Each night's party has a different theme, which is reflected in the embellished glittering fashion, glimmer and dazzling laser light and miraculous performances of the sexy male models and professional drag queen. G circuit's night shows are inspired by the glamorous shows of Las Vegas. Having a theme each night sets a G Circuit party apart from other dance parties. In keeping with the Songkran festival, the team organized a one-night water party, which was a fun activity for gay men. However, with so many people attending, there were few places to hold a splashing party. The owner of the venue thought about the safety of thousands of people, so the party was held without water.

Gay people coming to parties in 2023 include not only working-age gays but also young gays in their early 20s. A group of young gay men had seen a G Circuit party and waited until they turned 20 so they decided to

attend to experience it. Some gay men met their lovers at a party. Some gay men think the parties inspire and encourage them to express their sexuality. In addition, Oui thinks that gay men like to dress up. He organized parties with different costumes each night.

“We put a lot of effort into picking out the themes of each night. We’ve found that the younger generations do enjoy dressing up - and by motivating them with fun and easy themes, people would be more willing to do so.” (siam2nite, 2018)

Whyan, a handsome Taiwanese gay man said: “I had a boyfriend during that time and we had a good time during Songkran with our good friends as well” (The Gay Passport, 2016)

However, Thai gays’ opinions about G Circuit’s Songkran party differ from those of foreign gays. Thai gays think that most of the partygoers are foreigners and come with boyfriends. Thai gays don’t go to this event because the tickets are expensive. Gay Thais can go drinking and dancing during Songkran holiday at cheap gay pubs, discotheques and nightclubs. Thai writer and columnist, Vitaya Saeng-Aroon, who has attended the G Circuit party, said that about 20-30 percent of Thai people attended the event. (Saeng-Aroon, 2008)

Because of the dance parties during Songkran, many sexy gay men meet strangers and may have sexual relations. APCOM, an organization that promotes safe gay sex, has been working with G Circuit for a long time. At every party, APCOM sets up a booth and has models to help distribute information about treatment and testing, PrEP, condoms, lubricants and HIV self-testing kits. However, this campaign to prevent HIV is less interesting than the sexy dances, spectacles and shows, and DJ’s music at the party.

7. Homoerotic and Extraordinary Songkran

When G Circuit's dance party used Songkran as a marketing gimmick to get foreign gay men to travel to Thailand and buy expensive tickets to join day and night parties. What foreign gay men will encounter at these parties is getting wet. If any gay man is not prepared to get wet, they will also find it difficult to deal with getting wet. Clarence, who was looking forward to his trip to the G Circuit party, said that when he went to the closing party he had to pay 2,900 Baht. When he reached the party hall, there was a black tarp covering the floor and water was everywhere. As the party started, the water from the ceiling flowed down and filled the hall, causing him to be surprised and annoyed because he didn't expect to find water. He admits that he never knew the G Circuit party would get soaked and he was unprepared to protect his belongings from water. (Clarence, 2019)

It is easy to see gay men who come to G Circuit parties wear tank tops and shorts. If it's a wet party and a pool party, they'll take off their shirts and wear bikinis, revealing their muscular male bodies. It is common to find gay couples hugging and kissing at parties. With so many gay men having good physical appearances, it is possible for them to have a mutual admiration and fascination with each other's masculine bodies. Gay men who go to parties admit that they are impressed by their new friends and have sex together.

Here are four gay tourists' descriptions of how they thought and felt when they attended the G Circuit Songkran party in Bangkok. Before the G Circuit party, gay men prepare to exercise their bodies. Simon, a gay man from Hong Kong, said his favorite thing about G Circuit parties was the sexy bodies. The quotes below are opinions about the sexiness of gay men who come to the G Circuit party.

Simon said: "I loved sexy bodies and joyful atmosphere all around the city of angel." (The Gay Passport, 2016)

Edmund, Malaysian gay said: "The hot boys and bodies all over Bangkok City."

(The Gay Passport, 2016)

Dwayne, Singaporean gay said: "hot guys on streets getting wet in the day and those sweaty bodies at night"

(The Gay Passport, 2016)

Juan Cortés, American gay said "This was my second time going to gCircuit's annual Songkran weekend event in Bangkok. It's like a delicious feast for my eyes, hungry for beautiful muscle boys prancing around practically naked."

(Cortés, 2019)

After the G Circuit party, the gay foreign tourists went to the gay pubs in Silom, DJ Station and G.O.D. (Guys On Display) Both venues are well-known among gay men as the center of Bangkok's nightlife gay scene. Historically, since the 1980s, the area of Silom Road has been the area of middle-class gay men who came to drink, dance and find sexual partners. (Duangwises & Jackson, 2021) Gay bars and pubs have come and gone in this area, but DJ Station has been a long-running, successful pub. From my personal experience, I've seen Thai gays and foreign gays, both Asian and Western, flock to DJ Station since I started nightlife in the 1990s. Until the 2020s, DJ Station was still a popular pub for Thai and foreign gays. Many Asian and Western gay men come to G Circuit parties expecting fun and the chance to touch, hug, and kiss sexy male models and hot guys.



Asian gay men at 2023 G Circuit pool party wearing swimming trunks or shorts that show off their voluptuous masculinity.

Source: <https://www.facebook.com/photo.php?fbid=779096080442967&set=pb.100050277468421.-2207520000&type=3>

The fantasies and feelings of foreign gay men towards G Circuit parties are full of sexy guys and sexually seductive men. Survey from APCOM, Mahidol University and University of Amsterdam conducted in 2016 found that the main goal of gay men who attend G Circuit parties is to have fun, exciting and sex. (Apcom, 2016) Traveling to Thailand during Songkran, for gay foreigners, is therefore a search for sexual pleasure and spectacular party. Hearsays and conversations among gay foreigners do not talk about Thai New Year traditions, but talk about dancing at concerts, spectacular performances. and having fun in the swimming pool. Unsurprisingly, foreign gay men perceive Songkran as a fun and water-splashing event. This perception

arises under the umbrella of the culture and tourism industry, where the Thai state encourages private businesses to hold Songkran events to extract money from foreign tourists. As Songkran enters the marketing agenda of gay businessmen, the G Circuit party has grown rapidly over the past 10 years. In 2023, G Circuit invests 100 million baht to organize a party and expects to earn approximately 200 million baht in revenue. Songkran under the brand G Circuit has been reimagined as sexiness and masculine charm, attracting the attention of gay men from around the world.

8. Deterritorialization of Dismantling Songkran and Gay Privilege

The G Circuit Songkran party in Thailand usually explained and considered from an economic perspective and promoting tourism among customers with specific needs. Studies of the gay party circuit often describe the expression of identity and critique of unprotected sex. There are no studies that address how national culture is integrated into gay parties and global capitalism. Key finding in this study, I will explain how the Thai Songkran tradition is becoming a transcultural experience. Songkran will not function and play a role similar to the nationalist ideology of the modern Thai state. On the other hand, Songkran has been used to attract tourists all over the world is adjusting itself to a new cross-cultural frontier of both dismantling old traditions and creating new ones. The Tourism Authority of Thailand (TAT) once considered gays and lesbians to be a niche market group with significant potential consumer. The Thai government therefore views Songkran as a gay-friendly culture and encourages the advertising of Songkran as a fun and joyful festival. A survey from Boutique, a London-based gay marketing company, ranked Thailand as the most popular tourist destination in the world in 2013. (Posttoday, 2013)

The survey also indicates that gay people spend approximately 1.6 billion baht on tourism in Thailand. (Posttoday, 2013) This huge sum that has led TAT to launch the Go Thai, Be Free project. A website called gothaibefree.com has been created to announce that Thailand welcomes gays and lesbians by recommending tourist attractions, accommodations, things to do and gay entertainment such as pubs and bars. G circuit Songkran party in April was advertised as Asia's biggest gay party. Gays around the world can view party details by clicking on G Circuit's website, which appears in the ad. TAT's persuasive explanation attempts to point out that Thai culture is based on Buddhism, making Thai people accept and respect human beings who are different, regardless of their gender. Gay readers also found that Thailand provides opportunities and freedom of sexual expression, such as same-sex couples being able to openly hold hands on the street. TAT reiterated that Thailand has never had a law punishing homosexual and also noted that the Thai government's efforts to legalize same-gender civil unions.

The gothaibefree website describes Songkran as the celebration of the Thai New Year, which attracts international tourists in search of immense fun and exciting experiences. Especially the splashing of water that impresses tourists. From this description, the Songkran Festival is a cultural product filled with the consumption of extreme and endless fun in the soaking water. TAT states that by participating in the Songkran tradition, tourists will experience getting wet. Therefore, there is a warning to keep mobile phones and valuables in plastic bags. The important thing is not to drink alcohol at various events because it will destroy good Thai traditional culture. Splashing water is therefore expected to be calm and peaceful. It can be seen that the Thai government defines Songkran as a holiday in the context of a long-standing culture and invites foreign tourists to understand the principles of starting a new life and abandoning past bad things.

In addition, TAT also explained that during the Songkran festival Silom is an area where Thai gay gather to splash water on crowded streets. Silom Road turns into a wet area and gays dance to lively music all day and all night. Outside of Songkran festival, Silom at night is the place for nightlife revelers to drink and hang out in bars and pubs. Absolutely, Bangkok gays often visit the pubs in Silom Soi 2 and Soi 4. While explaining the fun of splashing water in Songkran, TAT also mentioned the tradition of making merit and bathing Buddha images, Buddha Sihing, at Sanam Luang, which is a beautiful part of Thai culture. It is emphasized that Buddhism is important in making merit during Songkran because it is believed that it cleanses away sins and bad things in order to start a new life and good day on New Year.

I think TAT's attempt to encourage gay foreigners to travel to Thailand by raising the issue of freedom and respect for gender/sexual differences as an invitation is re-arranging cultural boundaries. Although TAT believes that when foreign gay tourists come to experience Songkran in Thailand, they will be impressed by the beautiful culture, but the way the foreign gay group performs and interacts at the Songkran nightlong party organized by G Circuit gives a different experience. Foreign gay men at G Circuit's parties are entertained by the music of famous DJs, the hot dance of sexy male models and the exciting laser lights that stimulate the sexual arousal. I'm not sure if gay foreigners who come to G Circuit's parties have time to admire traditional Thai temple merit-making because they have many parties in hotels, pubs and swimming pools. So, the Songkran experience for gay tourists can be about splashing water, drinking, dancing, kissing, hugging, and having fun with friends and lover on a concert stage.

The deterritorializing spaces of intersection and overlap between Songkran traditions and gay parties involves three types of cultural actors: first, TAT, which tries to advertise Songkran with the values of the beautiful

and charming Thai culture. The second actor is G Circuit, which tries to create extravagant parties with spectacular shows and fun music, as well as featuring sexy male models in various shows. The third actor is the group of foreign gay men who come to join the G Circuit Songkran party, where they express and release their sexual feelings and seek fun, excitement, and pleasure from drinking and dancing all night. All three actors create deterritorializing spaces and reconstruct cultural boundaries around the Songkran tradition that are neither resistance nor glorification.

TAT is not responsible for inheriting ancient Thai genuine cultural traditions, but rather defining Songkran as a global tourism product and to earn more income from mass tourist consumer. Songkran in the campaign of the Thai government has been reinvented by beautiful and colorful costumes and religious events of making Buddhist merit. Songkran to delight tourists is therefore an invention created under the world tourism industry. Like the gay dance party, which G Circuit company recreated to bring the fun and enthusiasm of the extravagant show into a cross-cultural product. G Circuit Songkran party does not use the concept of making merit and abandoning bad things as an invitation, but instead uses masculine sensuality as a symbol of Songkran. Clearly, gay parties are full of hilarious entertainment and excitement, with topless sexy dancing, lots of drinking and kissing. In this sense, Songkran under the entertainment and tourism business dismantles the original meaning of Songkran and creates a variety of new deterritorializing experiences under the water festival.

Under globalized media, TAT and G Circuit produce online media to promote and encourage international gay tourists to travel to Thailand, while TAT produces the Go Thai Be Free website and video featuring gay couples relax in hotels and enjoy beach activities and restaurants, G Circuit produced a video and poster about a Songkran dance party with images of handsome

and sexy men. This online media is revising and creating reterritorialization of the boundaries of Thai Songkran to become translocalized cultural experiences. These cultural processes of beautiful and sexy Songkran occur at the same time, indicating that Songkran's deterritorialization of cross-cultural boundaries extends from the Thai state to a transnational connection. The mood of Songkran at the G Circuit party is therefore not one of delight in making merit and asking for blessings from elders but it is the joy and fun of dancing, splashing and drinking.

I find that G Circuit Songkran is about moving the value and meaning of Songkran away from traditional values. This newly created deterritorializing cultural boundary and form can be considered a convergence of distant cultures. Western masculine gay dancing and drinking culture is brought to life at Songkran parties in Thailand, which is the cultural space of Buddhism and respect for the elderly. The Songkran tradition is tied to the institution of the heterosexual family, which aims for family member to return to visit their parents and pray for good things. This kind of morality is not happens at gay dance parties. The importance of being with family during the Songkran holiday is absent from gay parties, but rather in splashing water and foam in concert stages and swimming pools. Dismantling the deterritorialized boundaries of Songkran into a secular ritual of masculine pleasure is a marketing strategy for G Circuit.

However, I agree with Benedicto (2014) that there is a power inequality and asymmetries between wealthy foreign gay tourists and poor local Thai gay men. Beneath the cross-cultural borders of gay Songkran dance parties there is also the exploitation of foreign gays, who go on a night of drinking, eating and dancing. These Asian and Western gay men have a life cycle of traveling to gay parties in major cities in America, Europe and Australia. They have exclusive access to expensive luxury hotels and recreate in

rooftop swimming pools. Although a portion of the proceeds from the G Circuit party will be donated to healthcare and HIV prevention organizations, the majority of the profits will go to the business owner. Not including helping Thai working-class gays who still have a poor quality of life, G Circuit has not campaigned to make Thai people aware of sexual discrimination and prejudice. Party organizers of G Circuit Songkran focus on using well-known foreign gay dancers, DJs and singers but do not encourage local Thai gays with talents in music, acting and dancing to join the event. G Circuit Songkran parties prefer to use luxury hotels in Bangkok, but there are no events in the provinces that give local gay men the social and economic opportunity. This is biased toward the benefits and preferences of gay foreign tourists.

I reconsider the process of deterritorialization of the cultural spaces of the G Circuit Songkran party not only reinforces the value of endless fun with splashing water and crazy dancing, but also reveals the dominance and privilege of gay macho. The departure from the nationalistic Songkran tradition towards the freedom of homosexual desire is created by global capitalism. The movement and sensibility of gay Songkran parties in Thai society is therefore a lesson in the politics of deterritorialization. Hence, G Circuit Songkran shifting of cultural frontier between globalized countries cannot only be seen as the smoothly co-existence and symbiosis of different and dynamic gay cultures but must be understood as contradicted cultural artifact deconstructed and manipulated under the economic power relations that benefit for big gay business. At the G Circuit Songkran party, as I had seen, the feeling and sense of belonging of the confidence, gratification, happiness and pleasure has already been conquered by foreign white Asian gay men.

In summary, concept of deterritorialization helps to understand that in a time of moving cross-cultural boundaries, Thai Songkran festival and gay parties have been incorporated as fun and danceable events for gay tourists. It reveals the meaning and expression of Songkran in the thoughts and practices of people of different cultures, especially foreign gay groups who come during Songkran, where there is water splashing and joyful dancing. It's like a spectacular carnival. The Tourism Authority of Thailand's expectation that foreign tourists will experience and absorb Thai traditions may not correspond the feelings of gay people attending the G Circuit Songkran parties held in luxury hotels in Bangkok.

9. Conclusion

The emergence of the G Circuit Songkran Party over the past decade, I begin by explaining how the Thai Songkran Festival as a national tradition has been transformed by the Thai state into a global fun festival that invites foreign tourists into the country. The efforts of the Tourism Authority of Thailand to create a marketing strategy to invite gay and lesbian tourists to spend in the country led to the Go Thai Be Free campaign. I then pointed out that Songkran is seen as a fun entertainment event that can attract foreign gays to travel to Thailand, which G Circuit sees as a business opportunity and organizes Songkran parties for gays. Modifying the scope of Songkran to become an international water festival has shown that the Thai Songkran tradition is not a static one based on the original values of respecting and asking for blessings from the elderly. Under the regime of the global tourism industry, the Thai state has recreated Songkran as a cultural commodity and gay businessmen use it as a lure for foreign gay tourists.

I ponder that the deterritorialization of Songkran festival is not to recognize the multicultural overlap between authentic locality and hybridized globalization that runs smoothly and equitably, but I see a cultural discrepancy in which gay Songkran party becomes a boundary of privilege. The idea that deterritorialization is driven by online media and transnational capitalism is necessary to understand the emergence of new forms of global tourist power that also reproduce cultural myths of masculineness. In G Circuit Songkran party, I found that even though it was a freedom space for gender and sexual emancipation, masculine image and characteristics still influenced gay identity, selfhood and eroticism. Effeminacy and sissy behavior has become marginalized at gay parties. Therefore, the deterritorialization of G Circuit Songkran, in addition to bringing sexual freedom to be expressed in the water festival for gay tourists, also allows the reterritorialization of masculine materiality to be honored and have more privileges.

To understand the economic disparity that exists at the G Circuit Songkran party, it might be worth collecting data on how much each gay tourist spends in parties and activities during the Songkran festival. It may also encourage the organizers of the G Circuit Songkran party to pay attention to local Thai LGBTQ groups of dancers, singers, musicians, folk performers, and artisans by opening space and allowing these groups to come and participate in G Circuit's activities. I think that driving gay culture during Songkran requires engaging local Thai gay men and seeking diverse party design to create economic opportunities and creative expressions that different from Western gay circuit models.

10. References

- Apcom. (2016). This Songkran, Young Gay Men in Bangkok Splashed with the Biggest Sexual Health Campaign Ever! Retrieved November 10, 2023, from <https://www.apcom.org/this-songkran-young-gay-men-in-bangkok-splashed-with-the-biggest-sexual-health-campaign-ever/>
- Appadurai, Arjun. (1990). Disjuncture and Difference in the Global Cultural Economy. *Theory, Culture & Society*, 7, 295-310.
- Benedicto, B. (2014). *Under Bright Lights: Gay Manila and the Global Scene*. Minneapolis: University of Minnesota Press.
- Carrington, C. (2006). Circuit Culture: Ethnographic Reflections on Inequality, Sexuality, and Life on the Gay Party Circuit. In N. Teunis & G. Herdt (Eds.), *Sexual Inequalities and Social Justice* (pp.123-147). Berkeley, CA: University of California Press.
- Clarence. (2019). Songkran 2019 at Center Point. Retrieved October 5, 2023, from <https://th.travelgay.com/venue/gcircuit>
- Colfax, G. N., Mansergh, G., Guzman, R., Vittinghoff, E., Marks, G., Rader, M., et al. (2001). Drug Use and Sexual Risk Behavior among Gay and Bisexual Men who Attend Circuit Parties: A Venue-Based Comparison. *Journal of Acquired Immune Deficiency Syndromes*, 28, 373-379.
- Cortés, J. (2019). gCircuit Songkran in Bangkok: A Buffet of Beautiful Boys. Retrieved November 10, 2023, from <https://medium.com/juansjournal/gcircuit-songkran-in-bangkok-a-buffet-of-beautiful-boys-b170b1f651cd>
- Curtius, M. & Ybarra, M. (1997). Gay Party Tour: More Harm Than Good? Los Angeles Times, October 13. Retrieved November 10, 2023, from <https://www.latimes.com/archives/la-xpm-1997-oct-13-mn-42321-story.html>
- Deleuze, G. & Guattari, F. (2004). *Anti-Oedipus*. Trans. Robert Hurley, Mark Seem and Helen R. Lane. London and New York: Continuum.

- Duangwises, N. & Jackson, P.A. (2021). A Homoerotic History of Bangkok's Gay Middle Class: Thai Gay Bars and Magazines in the 1980s and 1990s. *Journal of Siam Society*, 109(2), 59-78.
- Gaissad, L. (2013). Expending Ourselves at “La Démence”? Gay Party Circuit from Consumption to Consummation. *Ethnologie française*, 3(43), 409-416.
- Ghaziani, A. & Cook, T.D. (2005). Reducing HIV infections at circuit parties: from description to explanation and principles of intervention design. *Journal of the International Association of Physicians in AIDS Care*, 4(2), 32-46. doi: 10.1177/1545109705277978.
- Giddens, A. (1990). *The Consequences of Modernity*. Cambridge. Polity Press.
- Kewaleewongsathorn, S. (2015). Commercializing Songkran: Pay to Enter. Retrieved November 13, 2023 from <https://www.bangkokpost.com/business/general/526839/commercialising-songkran-pay-to-enter>
- Larner, W. & Walters, W. (2004). Globalization as Governmentality. *Alternatives*, 29, 495-517.
- Lewis, L.A, Ross, M.W. (1995). The gay dance party culture in Sydney: a qualitative analysis. *Journal of Homosexuality*, 29(1), 41-70. doi: 10.1300/J082v29n01_03.
- Leyva-Moral, J.M., Feijoo-Cid, M., Moriña, D., Caylà, J.A., Arando, M., Vall, M., Barbera, M.J., Armengol, P. Vives, A., Martín-Ezquerria, G. Alsina, M. & Olalla, P.G. (2018). Gay Circuit Parties in Barcelona and Their Impact on Gonorrhea Incidence. *Archives of Sexual Behavior*, 47(2), DOI:10.1007/s10508-018-1220-9
- Lim, E. B. (2005). Glocalqueering in new Asia: The politics of performing gay in Singapore. *Theatre Journal*, 57 (2005), 383–405.

- Mansergh, G., Colfax, G.N., Marks, G., Rader, M., Guzman, R., & Buchbinder, S. (2001) The Circuit Party Men's Health Survey: Findings and implications for gay and bisexual men. *American Journal of Public Health*, 91(6), 953-958.
- Manta. (2023). Opening up about "Oui-Tom," the Pioneer of Gay Parties in Thailand. Retrieved September 28, 2023, from <https://happeningbkk.com/post/9474>.
- Marketingoops. (2023). GCIRCUIT organizes the largest gay dance festival in Asia, 4 days, 6 parties with 'SONGKRAN 2023. Retrieved March 25, 2024, from <https://www.marketingoops.com/pr-news/gcircuit-songkran-2023-the-big-bang/>
- Martí, G. M. H. (2006). The Deterritorialization of Cultural Heritage in a Globalized Modernity. *Journal of Contemporary culture*, 7, 92-107.
- Mattison, A. M., Ross, M. W., Wolfson, T., & Franklin, D. (2001). Circuit Party Attendance, Club Drug Use, and Unsafe Sex in Gay Men. *Journal of Substance Abuse*, 13, 119-126.
- MGRonline. (2005). TAT organizes Songkran events throughout Thailand. It is estimated that more than 6,000 million baht will flow. Retrieved March 25, 2024, from <https://mgronline.com/travel/detail/9480000043181>
- Musiket, Y. (2012). Pride of Songkran. Retrieved September 29, 2023, from <https://www.bangkokpost.com/life/arts-and-entertainment/290515/pride-of-songkran>
- Patel, P., Taylor, M. M., Montoya, J. A., Hamburger, M. E., Kerndt, P. R., & Holmber, S. D. (2006). Circuit Parties: Sexual Behaviors and HIV Disclosure Practices among Men Who Have Sex with Men at the White Party, Palm Springs, California, 2003. *AIDS Care*, 18, 1046-1049.

- Pio. (2023). Splashing Juiciness all over Bangkok! Pinning Songkran water spots in Bangkok 2023. Retrieved September 29, 2023, from <https://www.klook.com/th/blog/2566-songkran-bangkok/>
- Posttoday. (2013). Foreigners praise ‘Thailand’ for gay people traveling freely - without prejudice. Retrieved November 13, 2023, from <https://www.posttoday.com/international-news/242296>
- Roudometof, V. (2016). Theorizing Glocalization: Three Interpretations. *European Journal of Social Theory*, 19(3), 391–408.
- Saeng-Aroon, V. (2008). Fresh, Juicy, Wet. Retrieved from <https://vitayas.wordpress.com/2008/04/28/> Accessed October 4, 2023.
- Siam2nite. (2018). gCircuit Founders Share Beginnings of the Company, History of Meeting Each Other, and Thoughts on Gay Relationships. Retrieved October 4, 2023, from <https://www.siam2nite.com/en/magazine/lifestyle/item/857-gcircuit-founders-share-beginnings-of-the-company-history-of-meeting-each-other-and-thoughts-on-gay-relationships>
- The Gay Passport. (2016). 5 of IG’s Hottest Guys Describe gCircuit BKK. Retrieved October 5, 2023, from <https://thegaypassport.com/bangkok/gcircuit-bkk-hot-guys/>
- Tomlinson, J. (1999). *Globalization and Culture*. Chicago: University of Chicago Press.
- Weems, M. (2008). *The Fierce Tribe: Masculine Identity and Performance in the Circuit*. Logan: Utah State University Press.
- Weidel, J.J., Provencio-Vasquez, E., & Grossman, J. (2008). Sex and Drugs: High-Risk Behaviors at Circuit Parties. *American Journal of Men’s Health*, 2(4), 344-352. doi: 10.1177/1557988308322299.